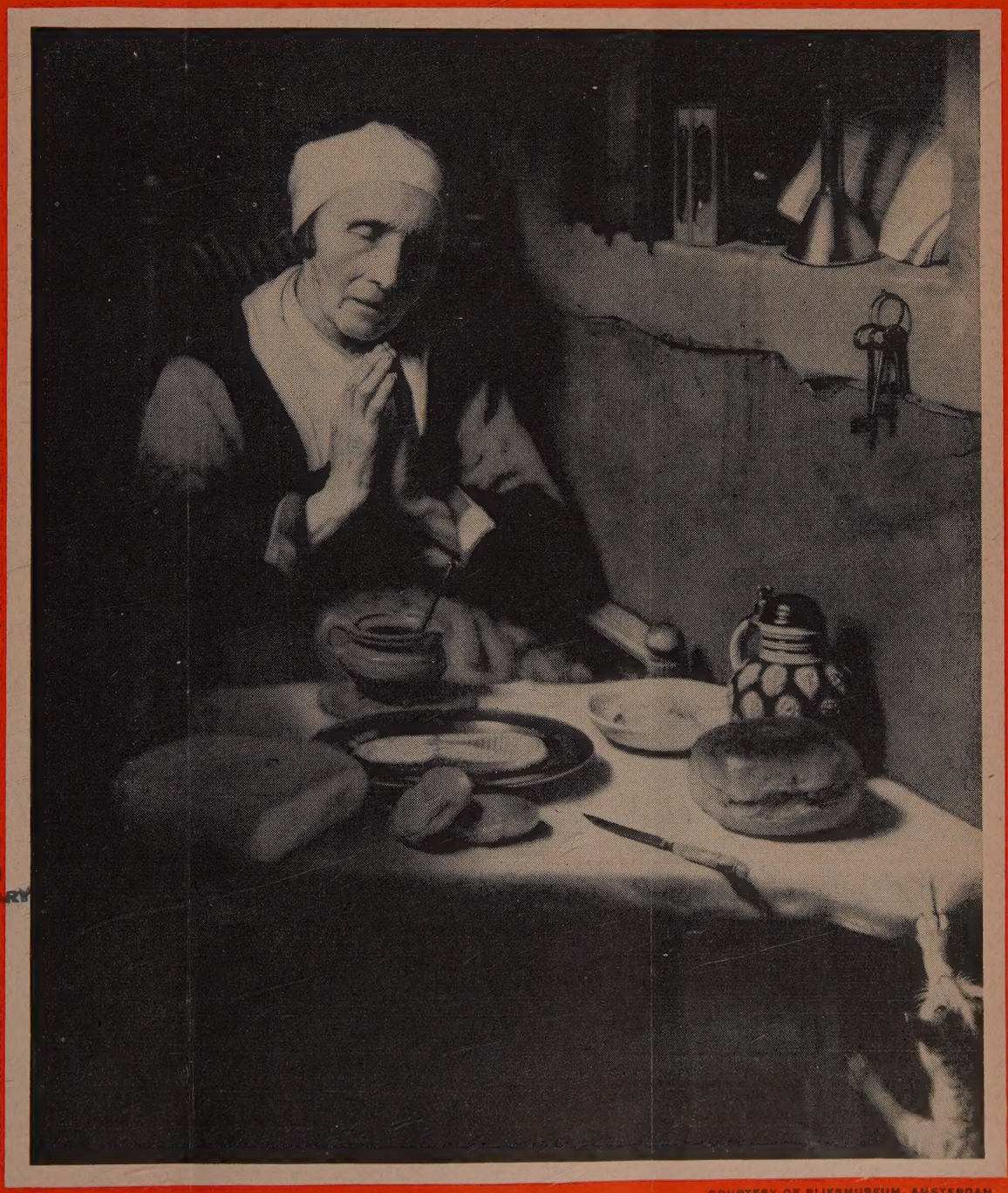
November 23, 1954

The LUTHERAN Witness



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"Old Woman Praying," Nicolaes Maes, 1634—1693

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Psalm 103:1, 2

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

REFORMATION COVER

We at Lutheran Mutual were very happy to note that the cover of the LUTHERAN WITNESS for October 26 has a picture of the entrance to the Wartburg Castle done by Menzo van Esveldt. This is one of our calendar pictures which have been produced each year for Lutheran Mutual by Brown and Bigelow of St. Paul, Minn., and Mr. van Esveldt, who is one of their artists.

While these pictures are the exclusive property of Lutheran Mutual, we take real satisfaction in knowing that you could make such good use of one. . . .

For many years, these pictures have been produced for us in full color on our wall calendars. Just this year we hit upon a project which has received a tremendous response from Lutherans all over America. We took eight of these pictures and made them into what we call the Martin Luther Sketch Book. . . . We have had thousands of requests for copies. . . . If you wish to make mention in your columns of your paper that copies are available through Lutheran Mutual agents or directly from the Lutheran Mutual's Home Office, Waverly, Iowa, you may do so.

Waverly, Iowa — SHERMAN W. SPEAR

"JULY HAY"

Permit me to compliment the LUTHERAN WITNESS on its choice of pictures, both artistic and photographic. I refer especially to the picture, "July Hay" by Thomas Hart Benton (cover, July 20).

Surely, there are many readers of the LUTHERAN WITNESS who rejoice that the WITNESS gives us fine art even if it is not photographic reproduction. The movement of all nature in harmony with the swing of the scythe and the movement of the human bodies show to some of us an understanding of art more spiritual than mere static reproduction of nature, and seem to require a deeper insight as to the "image of God" on the part of the artist.

Long Beach, Calif. — MRS. R. VON WETTER

FOR GOOD ORDER

Among your "Letters" in the October 12 and August 3 issues of the WITNESS unfavorable comment was made concerning financial statements of congregations. Are these good people, perhaps, not looking only at the misuse and abuse of such printed reports?

Our Savior Himself saw fit to publish the exact amount of the poor widow's contribution and commended her. So today some of the contributions in a report are to encourage us to do better ("Your zeal hath provoked very many," 2 Cor. 9:2), while others should cause us to pray and work for improvement in the support of the Lord's work. The printed statements also give valuable information to both, men *and women*, properly receipt all contributions, and thus make for good order (1 Cor. 14:40).

If it were possible to drown our Old Adam completely and all attain 100 per cent perfection in sanctification here in this life, then systems, envelopes, and financial statements would not be necessary at all — the people would then flood our treasurers with money for the work of the church — but as long as we are still on this side of heaven, Christian congregations, in their Christian liberty, may use such innocent systems and methods to good advantage as aids in carrying on our Father's business.

Alexandria, Minn. — W. L. HASS

LIKES COLUMN

I have now been reading the WITNESS for more than 30 years.

I like the feature by Prof. O. E. Sohn, "What's the Answer?" A question-and-answer arrangement has something pointed and direct about it. I also like the Letters from the readers. Letters always have a personal touch. Yes, the articles, editorials, news, too, some good, others better. Of special interest to me are the book reviews, mostly the first things read together with the official notices.

Frankenmuth, Mich. — W. M. ROGNER

SEPTEMBER 28 COVER

In the name of my congregation and for myself our deeply humbling thanks to God and THE WITNESS for bringing to the attention of our church what GOD has done out here in the more or less neglected and forgotten areas of the Kingdom.

PAUL M. FREIBURGER

Trinity Lutheran, Billings Mont.

THE LORD'S PRAYER

Just to commend you on the very fine article (August 31) by Oswald Riess on the Lord's Prayer. Surely as many times as it has been repeated, we do not "pray" each word from our heart have other thoughts on our mind. As heads bow, let us ponder the words carefully.

Normandy, Mo. — MRS. M. GUENT

✠

GOD OF NATIONS, LORD OF HEAVEN

Melody by Joachim Neander, L. H. No. 1

God of nations, Lord of heaven,
Hear Thy people praise Thy na
Lord, Thy kingdom like a leaven
Spreads from shore to shore Thy
Once our fathers served Thee well,
Help us still Thy Word to tell.

Then they told the Savior's story
Even in an alien tongue;
Taught the young, sustained the ho
In the wilds His banners hung.
Make us bold, as they, to sound
Forth Thy Word our world around.

Strong they were to stand in dan
Thou didst help them bear thei
Well they preached to friend or st
Never was their work in vain.
Now to us grant Thou increase.
Never let our boldness cease.

Sore their burdens, hard their chast
Yet for days to come they wrou
Planned far past their own days hast
Word's provision for us sought.
Now we live through what they gav
Thee we thank, Lord, great to save

RICHARD R. CAEMMERER,

Composed for the dedication of Loebe
See WITNESS, November 9, 1954, page 16

✠

THE COVER

The portrait by Maes (ca. 1655) was a pupil of Rembrandt, was sho the Art Institute of Chicago's exhi "Masterpieces of Religious Art," disp during the Evanston Assembly o World Council of Churches. The Roger L. Sommer, editor of the *E District Edition*, received permission the archivist of the Art Institute fo publication of this picture.

The Lutheran Witness

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All articles, church news, announcements, anniversaries, poems intended for publication in this paper, all books for review, and all correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis

All reports of ordinations, installations, changes, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 Broadway, St. Louis 2, Mo.

Much of our news is received from Re News Service, the News Bureau of the N Lutheran Council, and our Department o lic Relations.

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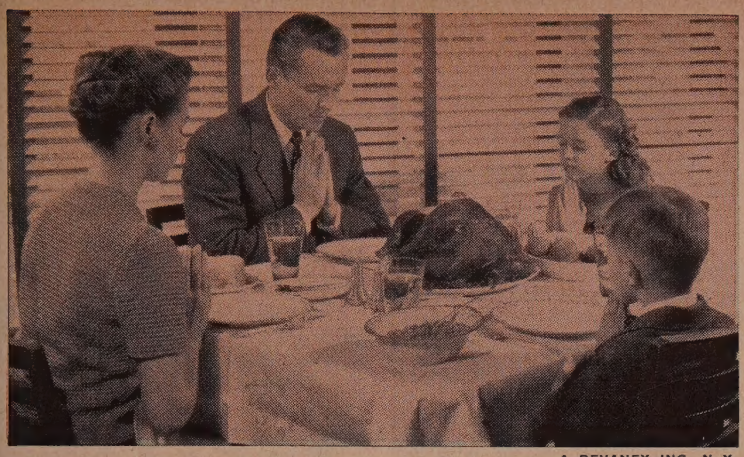


A. DEVANEY, INC., N. Y.

The Christian praises and thanks God for all blessings

"Giving Thanks Always"

By O. C. SCHROEDER

Pastor of the Deaf and the Blind, Chicago, Ill.

nklessness is a common fault. gratitude, however, indicates the wness of the nature of him who ys it. The unthinking multitudes the human and scientific means bring them God's blessings, but e Creator of the praise due His They eat and drink, they enjoy health and strength, they in- in pleasures, they boast of their al successes and possessions, but recognize the hand of the Giver gifts.

of us are inclined by nature to rates. Most of us are thoughtless. ck proper appreciation. We see ne visible source of our blessings t Him who uses these secondary es to bless us. We show our in- de by our neglect of God's most us gifts. Many who have Bibles, es, Christian day schools, Sun- hools, Christian books and magazines, never use them. Some speak contemptuously of the Christian church and refuse to accept the love of God in Christ which it preaches.

In these days of economic problems, when thousands are sitting in the ruins of their lost faith in the institutions which our civilization has produced, may we remember that God is displeased with man's ingratitude. The ungodly world lives as though God were dead, while in truth and fact man himself has been spiritually dead in self-sufficiency, self-indulgence, arrogance, and ingratitude. Biblical and secular history gives us a vivid picture of nations and individuals self-slain by their own sins and vices. Life is not casual, but causal. Things don't just happen. Behind every phenomenon there is a cause. Wise men call this procedure compensation; science has termed it cause and effect; the Bible speaks of it as sowing and reaping. If nations and individuals continue to ignore God, the Giver of all good gifts, and His Son, the only Savior of a sin-cursed world, their violations of the divine Law will rise to smite the unrepentant. The ungrateful, unrepentant, arrogant, and selfish sinner always reaps what he sows.

Man is the only earthly being who can be intelligently thankful for benefits received. May we who call ourselves Christians praise God daily for His many undeserved mercies! May we praise Him for our Christian homes, for food and clothing, and for our senses! We need not lift up blind eyes to a sky we have never seen like some of our unfortunate fellow men. Having lost his eyes and hands in an accident, a blind man in Missouri learned to read with his tongue God's Word in raised type. Do we ever thank God for His gifts of sight and hearing? He asks us: "What hast thou that thou didst not receive?" 1 Cor. 4:7. We ought not to neglect to give thanks also for the wonderful inventions, comforts, conveniences, opportunities for education, and all the various blessings that are possible to all of us in these modern times. We need to praise God most of all for the blessed Bible and the loving Savior. Our temporal happiness would mean nothing to us without the knowledge that God is our Helper and gracious Father through the merits of His dear Son.

How can we show our gratitude? We can praise God with our lips, our hands, and with our whole life. We can praise Him also by giving less fortunate persons reason to be glad and grateful to God. Let us help sincerely and constantly to spread the glorious Gospel of Jesus, which gives eternal happiness and peace to human hearts.

THANKSGIVING

for "Trusting" — the Savior above.
for "Heaven" — the gift of His love.
for "Anchor" — we find in our Lord.
for "Nurtured" — when taught by His Word.
for "Knowledge" — that sinful we be.
for "Savior" — who died on the Tree.
for "Grateful" — for food and for drink.
for "Idle" — the thoughts that we think.
for "Valiant" — with Him as our Guide.
for "Isms" — that draw us aside.
for "Nothing" — beyond His great powers.
for "Glory" — if we make Him ours.

, Tex. OLIVIA L. MAY

H. ARMSTRONG ROBERTS

WE THANK THEE

We thank Thee, we bless Thee, we praise Thee today,
With reverent heart we bow humbly and pray:

Our Father, whose goodness we can't understand,
Continue to bless us and our native land.

Forgive all our sins and our doubts of the past,
And draw us still closer with each stormy blast.

Remove all distrust from the hearts of Thine own
And keep us e'er mindful of Thy mercies shown,

So that we may thank Thee and praise Thee alway,
Not only on one yearly man-prescribed day.

Tucson, Ariz. MARIE C. TURK

DISTRICT CONVENTIONS

BRIEF REPORTS

Manitoba-Saskatchewan

The 22d convention of the Manitoba - Saskatchewan District met at Luther College, Regina, Sask., from July 19 to 23. Dr. John W. Behnken, President of Synod, who preached at the opening service in the college auditorium, issued a challenge to the delegates and guests to rise to do the Lord's work in these abnormal times.

Essay: The Rev. J. Meichsner of Stornoway, Sask., who presented the convention essay on Evangelism, defined the term as the bringing of the Gospel by those within the church to those outside the church. He stressed the need for such work by pointing to the vast number of people, also in Canada, who are unchurched though they claim to be members of a church.

President's Report: President L. W. Koehler reported that the District's membership passed the 16,000 mark. During the past three years 15 pastors were lost to the District, while an equal number entered the District.

In 1953, 635 children were received into the church's membership through Baptism; 235 were confirmed; 37 adults were baptized and 194 confirmed.

Last year, members contributed $10,000 more than the previous year for the District budget. A budget of $78,000 was adopted for 1954.

Lay Activities: Two important organizations were called into existence during convention week, a District Lutheran Laymen's League and a District Lutheran Women's Missionary League.

Tribute: The District convention paid tribute to Pastor Paul Wiegner of the Bruno-Humboldt parish, who has served the church for 45 years, all in Manitoba-Saskatchewan. He was the District's first President. At present he edits the *Kirchenblatt.*

Officers: The following were elected to District offices: President, the Rev. L. W. Koehler; First Vice-President, the Rev. A. O. Borchardt; Second Vice-President, A. E. Koslowsky; Secretary, the Rev. J. Meichsner; Treasurer, H. Burron. Board of Directors: The Revs. Ph. Fry, J. Lucht, K. Krahenbil, and G. Rode, and the Messrs. K. Campbell, F. Heinemann, R. Patz, and C. Wagner.

Alberta-British Columbia

The 23d regular convention of the Alberta and British Columbia District met at Concordia College Auditorium in Edmonton, Alberta, June 29 to July 2. About 100 pastors and lay delegates from 60 parishes were present.

The opening service was conducted in St. Peter's Church. Dr. W. F. Lichtsinn, Third Vice-President of Synod, delivered the convention sermon.

Essay: Dr. Alfred M. Rehwinkel of Concordia Seminary, St. Louis, the convention essayist, who spoke on "Interpreting the Signs of the Times," emphasized four points:

Atheistic Communism, one of the most disturbing signs of the present age, is the greatest threat facing the world and the Christian church since Pentecost. "No Christian ought to be indifferent to this movement or think it does not concern him," the essayist said.

A second ominous fact is the rise of the dark races, including the yellow and brown races, and their growing resentment against the white race.

A third factor is the problem of production and distribution of food supply and the increase of population.

The fourth point was the decline of the church as an organization in Europe and in Asia.

The Christian, Dr. Rehwinkel said, must study the signs of the times in which he lives and interpret them in the light of God's Word.

Toward a Separate Church: The District instructed its President, the Rev. C. F. Baase, to appoint a committee to study the advisability of establishing a separate Lutheran church of Canada, which would comprise the two Districts of Synod in the Dominion: the Alberta-British Columbia and the Ontario Districts. This church would be affiliated with the Missouri Synod.

Growth: The District heard reports of three newly organized parishes: Taber, Alberta; Kimberley, B. C.; and Trinity Church, Vancouver (Lulu Island), B. C.

Since 1952 the District has had an increase of 2,031 baptized members, of whom 1,338 are communicants. Of this number 254 were gained through adult confirmation.

Two parishes, Trail, B. C., and Cloverdale, B. C., became self-supporting, bringing the total number of self-sustaining parishes in the District to 30.

In Memoriam: In a special memorial service, which the Rev. A. Gehring conducted, the District honored the memory of the late Estonian pastor, the Rev. J. Sillak of Medicine Hat, Alberta, who died last December.

Officers: President, the Rev. C. F. Baase; First Vice-President, the Rev. C. Janzow; Second Vice-President, the Rev. F. Gabert; Treasurer, Arnold Knebel.

Southern Nebraska

The 21st convention of the So Nebraska District met in the chapel-auditorium of Concordia T ers College, Seward, August 2—5 an attendance of 305 delegates, of and representatives of institutio

President A. F. Wegener i opening session spoke on the conv theme, "He Must Increase," Joh Baptist's reference to the Savio

Essay: Prof. Martin H. Franzm Concordia Seminary, St. Louis, ered the convention essay on "Th sion and Message of John the Ba

Missions: Three new congreg applied for membership in S Christ, Nebraska City; Faith, Li and St. Paul's, Madrid.

For mission work within the trict, the Mission Board was g a budget of $60,000, which is more than last year.

During the past two years, 2 gregations and mission station seven institutional workers were sidized. The District is doing mi ary work among the blind an feeble-minded, at the penitentiar formatory, and other places.

Christian Education: In the D 17.4% of the communicants Bible classes.

E. C. Mueller, Executive Secr reported that 55 parochial school an enrollment of 2,188 pupils, an the Sunday school is fast becom family school.

Resolutions: The convention d that the circuits should no long known by numbers but by the na the town most representative territory.

Congregations were urged t point youth counselors to work the pastor and the teacher in su ing leadership and guidance to people.

Family worship was encourag

A Rural Life Commission w up to help rural congregations their problems.

Honored: The District honored tors Wm. Butzke and A. A. Schor both of Seward, on the occasion 60th anniversary of their ordinat the ministry. Dr. J. W. Behnken, dent of Synod, spoke words of t

Elections: Officers elected President, the Rev. A. F. We First Vice-President, the Rev. Krohn; Second Vice-President Rev. H. Hopman; Secretary, the R W. Sellman; and Treasurer, Pr L. Hardt.

A Pioneer Turns Back the Pages

An Interview with Frieda Hahn Bartels

By OTTO E. SOHN

Frieda Hahn Bartels

he Lutheran Convalescent Home
South St. Louis there is living
happy contentment Frieda Hahn
ls, 96, the wife of the sainted
an C. Bartels, pastor of St. John's
ran Church, St. Louis, for fifty-
ears.

andmother Bartels, who has lived
ntire life in Synod's Western Dis-
which is currently observing its
nnial, was born when the District
our years old. Her birth occurred
ovember, 1858, at New Haven,
es west of St. Louis, on the banks
Missouri River. Her father was
mer, but shortly after Frieda's
he moved his family to St. Louis,
they lived in one room at Texas
ue and Cherokee Street. When
parents, immediately after the
of a second daughter, returned to
Haven, Uncle and Aunt Wiese
aded the parents to leave little
a with the Wieses. South St. Louis
ne her home.

e attended Holy Cross School,
she also received some instruc-
n handwork from a lady teacher
wo hours a week of English from
astor, Theodore Brohm, who later
med her on March 24, 1872. After
ing several months with her
ts in New Haven, she returned to
uis and lived with relatives.

mutual friend introduced her,
she was 17, to Pastor Herman C.
ls, the successor of Prof. August
ner, who had begun a mission
egation several miles west of Holy
Church, in Minerstown, a village
woods where the people worked
l and clay mines. After a short
hip the couple became engaged.
6 she became the *Frau Pastorin*
John's Church.

No Flowery Beds of Ease

e first parsonage at St. John's
umble — just one room besides
tchen, where Mrs. Bartels spent
f her time.

e parish was bounded by Des
River, Kingshighway, Cherokee
, and Grand Avenue. A path led
rd through the woods to Broad-
With her child in her arms, she
walked to catch the horsecar
French Market, where she did
opping. Later there was also a
kee streetcar, but to take it, she had to go to Morganford Road, then also known as the "*Schweine*-Road" because of the hogs wallowing in its numerous mudholes.

Despite her youth, Mrs. Bartels enjoyed the love and respect of the members of St. John's and was frequently invited with her husband to come for Sunday meals, including dinner, lunch, and supper.

She also taught some of the girls in the congregation how to sew. Like many other pastors' wives of that day, she had "wash students," which meant doing laundry and giving Sunday dinner to theological students. Notable among these was Emanuel A. Mayer, for many years pastor at Frankenmuth, Mich., and President of the Michigan District, and O. Willkomm, who was to become President of the Lutheran Seminary at Berlin-Zehlendorf.

Her Husband

Herman C. Bartels was born in Germany and had always wanted to be a soldier, but a Pastor Harms persuaded him to become a pastor. At the age of 18, Bartels came to this country. In summers during his student years he worked on a farm near Effingham, Ill., to earn his way through school.

After graduation from the St. Louis Seminary in 1875, he became the first resident pastor of St. John's Church, which Professor Craemer had founded and served for ten years.

Six months after his graduation, Pastor Bartels received an attractive call to Peru, Ind., where he had made a good impression during his vicarage. He was very much inclined to go, but the 60 voting members of St. John's Church persuaded him to stay. The congregation at Peru, however, returned the call and again Pastor Bartels wanted to accept. He sought the advice of Dr. C. F. W. Walther, then President of Synod, who spoke in glowing terms of the church in Indiana. But knowing that St. John's was still unwilling to grant him a peaceful dismissal, he advised Pastor Bartels to return the call.

The first salary which he received was $45 a month, but members frequently sent gifts of food. When the teacher was called, the pastor's salary was raised to $55 a month.

Pastor Bartels was active in practicing "doorbell theology," which was done afoot for about five years. Later he had a horse and buggy. His visits took him as far east as Concordia Seminary, then on Jefferson Avenue, and as far south as Des Peres River. During those years he always carried shoe cloths because he kept his shoes as neat as his white vest and necktie.

Like many pastors of that day, Pastor Bartels occasionally gave homeopathic remedies to his parishioners.

St. John's Church

According to Grandmother Bartels, the impetus for the formation of Saint John's Church was given at a young men's picnic at Dodemann's Grove. Professor Craemer and Pastor J. F. Buenger of Immanuel Church met a few German Lutherans from Minerstown who pleaded for a church in their locality. Services were begun in local residences. Professor Craemer, who served the people for ten years, was assisted in the school by Teacher Geyer. The people themselves had little money, since wages were but a dollar a day. Much coal and clay had to be moved to earn that dollar.

At the time of Pastor Bartels' death, October 19, 1930, the school had grown to 150 children with two teachers. The pastor taught the beginners' class for many years.

Their Family Life

Of the Bartels' eleven children, seven are still living: the Rev. Herman Bartels, LL. D., of Cleveland, Ohio; Otto, St. Louis; Arthur, Tyler, Tex.; Herbert, St. Louis; Mrs. Ben Schaap, Fort Smith, Ark.; Mrs. Emil Voss, Saginaw, Mich.; and Mrs. Gus Paul of St. Louis. Of Mrs. Bartels' 30 grandchildren, nine are pastors; she has 60 great-grandchildren.

Until early this year, Grandmother Bartels was a regular attendant at St. John's, but now she stays in the well-appointed convalescent home, which has regular chapel services.

THE PRESIDENT

The Lutheran Church has no part in current moves to legalize bingo. It is not to the credit of any church that it is willing to use dubious fund-raising methods which, if employed by other groups in the community, would be illegal because they are regarded as harmful to good public order and even to public morals.

Under proposed legislation, restricting its use to religious and charitable organizations, bingo is regarded as a form of gambling. Gambling in any form constitutes an unworthy method for the support of church activities. The mere fact that proposed changes in the law would restrict bingo to churches and charitable organizations is sufficient warning of the dangers which are inherent in such legislation both to the public and to the churches.

Abuses associated with bingo are widely recognized by legal authorities. The addiction to bingo is acknowledged as a growing social problem in areas where "charitable and religious" bingo has been legalized. The church cannot lend its good name to satisfy the gambling urge of people who are restricted from carrying on such activity under other sponsorship because of its possible deleterious effect upon the community.

An argument often advanced for the legalization of bingo in churches is that it will enable certain churches to maintain their denominational schools, which might otherwise not be able to The Lutheran Church—Missouri with the largest elementary schoo tem in American Protestanism, dis this kind of support for its schools

Our churches and our schools always depended for their support the free-will offerings of our me We believe that this is the metho scribed in the New Testament f support of Christian churches. F more, we believe that it is the method of support for a church t ploy which believes that the work church should be done out of lo Christ, its Savior.

JOHN W. BEHNKEN

COMMISSION ON FRATERNAL ORGANIZATIONS

The Commission on Fraternal Organizations traces its history to 1926. In that year a synodical committee dealing with lodge matters appointed Dr. Theo. Graebner and Rev. Oscar F. Engelbrecht as a subcommittee to act as a synodical clearinghouse on lodge problems. The Synod of 1929 approved the continuation of this subcommittee. The Synod of 1932 took similar action by approving the Floor Committee's report "that the Bureau of Information on Secret Orders (in 1950 Synod resolved to change the name of the Bureau to read Commission on Fraternal Organizations) continue." Since 1932, therefore, the Commission is a standing committee of Synod. Its membership consisted originally of Dr. Graebner and Rev. Oscar F. Engelbrecht. In 1941 President J. W. Behnken appointed Professor Paul M. Bretscher to serve as a third member of the Commission. After the death of Pastor Engelbrecht in 1948, Dr. Behnken appointed Rev. Julius W. Acker of Hammond, Ind., to serve on the Commission. The successor of Dr. Graebner, who died in 1950, is Raymond A. Rempert, Chicago.

The work of the Commission consists principally of

1) a study of lodge materials in the files of the Commission;
2) making extracts of significant portions, especially those relating to the principles and religious features of lodges;
3) classifying and filing all materials;
4) preparing a complete catalog of all documents in the possession of the Commission;
5) carrying on correspondence with our pastors and laymen who request information and opinions on fraternal organizations;
6) carrying on correspondence with headquarters of fraternal organizations for the purpose of determining the religious character of their rituals;
7) meeting with officials of fra organizations for the purpose c mitting to them our objections ligious features in their rituals a attempting to have them decla ritual optional or to remove fi objectionable religious features.

The Commission carries on a correspondence throughout the yea pastors from nearly all parts c country. We are also approached f formation by pastors who do not l to the Synodical Conference. A present time the Commission is re Dr. Graebner's *Handbook of Org tions*. Members of the Commission address groups of our people on and the lodge issue. The work c Commission has grown to such portions that it is becoming mor more difficult to do justice to the a ment entrusted to the Commissi Synod.

PAUL M. BRETSCHER, Chairman

YOUNG PEOPLE'S LITERATURE BOARD

During the past 40 years the Young People's Literature Board, consisting of one seminary professor, two pastors, and two teachers, has met once a month to provide readers of The Lutheran Church — Missouri Synod with Christian literature.

The 1914 Delegate Synod instructed the Board to select suitable reading material or to have such material produced. The Board thus far has examined some 8,000 books to determine whether they are Scripturally sound or have merit. Each member of the Board submits reviews on the books read and classifies them according to their suitability and level of reading interest. Books of outstanding value are brought to the attention of readers. About 10 per cent of all the books reviewed must be rejected. The appearance, during recent years, of more books on religious themes has given the Literature Board a greater responsibility in the careful selection for our readers.

From time to time the Board has pleaded through reports to Synod for more stories from our own Lutheran people. Hundreds of manuscripts have been submitted to the Boar judged as to general appearance chanics, interest, handling of plot, f content, application of Christian ples, and general suitability. W manuscript is accepted, the Board r mends publication.

The Board is always ready to ine Christian stories for public Stories do not necessarily have to a religious theme, but they shou Christian in character.

A. H. STELLHORN, Secretary

The Psalter

he Stars and the Scars

alm 147:3, 4: "He healeth the n in heart and bindeth up their ds. He telleth the number of the he calleth them all by their s."

l did not merely create the uni-verse *en masse.* He gave par-r care to each individual item of creative work. He marks each g sparrow, He nourishes each r plant. Indeed, says the Psalm-He telleth [counteth] the number e stars; He calleth them all by names."

hat God who has called into all the hosts of heaven and them in their appointed course t too high and not too busy to and to care for you and me. not just to know who we are and ve are. He knows every thought, els every pain, He watches every He hears every sigh — of all of all times.

nd so the Psalmist says: "He th the broken in heart and bind-p their wounds." Is your heart n? I don't mean from some l matter, as we loosely use the ssion "My heart is broken." But ur heart broken by sin? Do you grieve over the offense that you given your God?

he message of the Cross is that heals our broken heart. He sent Son to live and suffer and die the cross, that through His s we may be healed.

nd even as He heals the heart s broken by sin, so He binds up ounds in its wake: all our griefs, ains, our shattered hopes, our n friendships, our failures. He es the wounded spirit whole and the troubled breast."

here we have it: the Lord of the g spheres is the Lord of the n heart. He who knows the s of the stars knows your name nine. He speaks our name and our fears subside, our sorrows He is ever more ready to hear we are to pray. All through life ill guide us with His counsel fterward receive us into glory. hat is the kind of Lord we have e Psalmist's Lord and ours. rd who fashioned the panoply aven, a Lord who hung upon . For He who holds the stars s hands is He who bears the in His hands.

THOMAS COATES

And Jesus Said

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.
JOHN 12:24

In this saying the Son of God preaches a funeral sermon, and it does not refer to the death and burial of somebody else, but of Himself. It was Monday or Tuesday of Holy Week. Some Greeks who had come to Jerusalem for the celebration of the Passover had approached the Apostle Philip with the request: "We would see Jesus." Philip told Andrew, and they jointly informed the Master. These Greeks were people of Gentile extraction; in all probability they had never been received into the commonwealth of Israel through circumcision; but they believed in the God whom the Old Testament proclaims. They had heard about Jesus, and now desired to meet Him.

His reaction is remarkable. He says, "The hour is come that the Son of Man should be glorified"; and then He speaks the words given above. The request of the Greeks reminded Him that the hour had arrived for Him to finish His work here on earth. How is that to be understood? The desire of these outsiders to see Him was evidence that His career as Prophet and Teacher had been fulfilled; the news concerning Him had been brought not only to Israel; it had even reached the heathen world. We recall that the teaching mission of Jesus was to be accomplished in the confines of Israel and that the preaching of the Gospel to the heathen nations was to be performed by His disciples. Israel now had heard His proclamation; for Himself there remained only the climax and end of His earthly visible sojourn.

Was His death really necessary? He says it was. He submits a beautiful analogy. A grain of wheat will not produce additional grains unless it is put into the ground and decays, that is, dies. So with Jesus. His great work as Redeemer could be performed in no other way than that of bitter suffering and dying. He had preached the grand tidings of salvation, but this did not constitute atonement for sins; He had healed many diseases, but that did not remove the guilt of mankind which had aroused divine wrath. His death brought forth the needed fruit — atonement, redemption, pardon, life everlasting.

WILLIAM F. ARNDT

The Lord's Prayer

"Thy Will Be Done . . ."

When the poet Dante, on his imaginary journey through the other world, reaches the heavenly regions, he comes upon one soul posted far out on the extreme borders of Paradise. Noting the perfect happiness of the soul, the poet asks her whether she never feels any envy of others, never a longing for some place closer to the Throne. Smiling at his earthy question, she replies that there is only *one* will in heaven, *"and in His will is our peace."*

That is what makes heaven *heaven:* all inhabitants, saints and angels, living in full harmony with the will of Him that is on the Throne. Earth, on the other hand, is the near-hell that it is because men everywhere are raising little fists against Him "that sitteth in the heavens," defying His will. And I? I am the miserably torn creature that I am because of that "other fellow" in me who any day would rather see his will done than the will of God.

You know whom I mean, for you have him too. It is that "other fellow" whose violent anti-God demonstrations in you can make you feel more like a mob than a man. When God says "Yes," he cries "No." When God commands, for your own good, "Now do this," he snaps back, "But I want to do that." And when God, again because He loves your soul, leads you on ways that are dark, tearful and past finding out, it is he that would overshout your submissive "Thy will be done" with his arrogant "Thy will be *changed.*"

The result, of course, is a grim drawn-out fight. Listen to Paul groaning: "O wretched man that I am! Who shall deliver me from the body of this death?" Yet you should be glad that there *is* such a fight in you: it proves that the "other fellow" in you *is not really you.* That ought to cheer you mightily, as should the prospect of soon being rid of him for good and of living with angels in a heaven where "in His will is our peace" forever. There will, however, be at least one difference between you and angels: angels, having fought no fight, and hence having won no victory, *will carry no palms.* Every palm in heaven is reserved for such conquerors as our Savior wants you and me to be. Therefore, looking up to Him who can make us "more than conquerors," pray it *heroically:* "Thy will be done."

OSWALD RIESS

Editorials

The Walls Are Down! Who Will Enter?

In a little more than a decade the American people have spent approximately $8,250,000,000 for television sets! Little more than a curiosity in the homes of a few at the close of World War II, television is now a commonplace on the American scene. Of the 48,000,000 homes in the United States today, about 33,000,000 are equipped with at least one set.

The social and moral implications of this phenomenal development are engaging the attention of thoughtful people everywhere. It seems to be generally agreed that the protecting walls of the great American home have been leveled, and millions of families are living *outside* — out in the open, from which, in days gone by, they could "come in" and shut the door against unfriendly influences.

The burlesque is no longer restricted to a downtown building. The cheap movie is no longer confined to a neighborhood theater. Coarse humor, suggestive jokes, and worldly amusement are no longer to be found only in the corner tavern. Through television all of these objectionable forms of entertainment have moved into the American living room — at least potentially, and, all too often, actually.

Among all church bodies of America The Lutheran Church — Missouri Synod was the first to do something constructive about this condition. As soon as Synod saw the walls of the American home being leveled by this powerful new medium, it decided to move in. As a result, its program "This Is the Life," with its positive Christian testimony, has become a favorite throughout the country.

If our information is correct, "This Is the Life" is the most widely telecast program of any kind in the world today. Aired by 245 stations every week, it reaches a weekly audience running into the millions. It can almost be said that wherever there is television on the North American continent there is "This Is the Life."

The members of our church will be given a special opportunity to come to the financial assistance of this great missionary project on Sunday, December 12 — the date authorized by Synod's Board of Directors for a special offering for this purpose. HERMAN W. GOCKEL

Missionary Success

One way, under God, to do successful missionary work is to accommodate yourself to the level and viewpoint of people and to approach them on the level of their individual requirements.

That was St. Paul's method. He was made all things to all men, that he might by all means save some, 1 Cor. 9:19-22.

But is this not taking a page out of the Modernist's book? Is it not better to give modern man what he wants? Is it not advisable to abandon Bible doctrine and to concentrate on a this-world religion?

Such was not St. Paul's thought. He still taught the doctrines of the Bible. He invoked God's curse upon all who came with another gospel. He declared all Scriptures to be God-inspired and able to make men wise unto s tion through faith in Christ Jesus.

St. Paul's emphasis was on unselfish service. He willing to forgo privilege, preference, pleasure, and pr souls could be won. His Christian liberty could not in the way. If by refraining from its use he could offending prejudiced Jews or Gentiles or spiritually brethren, that was his unhesitating choice.

Such selfless spirit does not grow in our gardens a fruit of the Spirit. But it must be cultivated. Tha be accomplished by constant meditation upon the uns service rendered by the Master.

Pessimism or Optimism?

Are you a pessimist or an optimist? Some peopl intellectual optimists. They say: "This is a good w God is good. God is all. Hence all is good. Everythin turn out all right in the end." They like to quote the "God's in His heaven; all's right with the world." Evil not exist, they say. It's all in the imagination. Only a different is the thinking of those who say: "It's all fo best. What appeared to be bad was in reality for a purpose." They often make such remarks in referen sickness and bereavements.

Other people are moral pessimists. They say: "T a bad world. Everything is going to the dogs, and you do anything about it." They see good in nothing.

What is the Christian attitude? Someone has "Be an intellectual pessimist, but a moral optimist!" Christian meaning, this is good advice. The Chr realizes that this world is very evil. It has been ever the fall of man. The record of atrocious crimes in secular press bears out the truth of the Bible that the of man is evil from his youth. When man hates, he sinks lower than the beast. Read Romans 1 and 3 Galatians 3. There is nothing new in modern crime.

Intellectual pessimism, however, is only a half vie life. Shocking as the vileness of man is to him, the Chr is shockproof, for he is a moral optimist. He does not draw to a secure fortress to sing hymns and stop his to the iniquity of the world. He has a remedy to alle the devastating epidemic of sin. He has faith in the pow the Gospel to change things, to turn evil into good, to righteousness and justice to a peace-hungry world — itual peace and then peace between neighbors and na To proclaim this peace is the Christian's real vocation other activities are side shows. Christians are intelle pessimists but moral optimists.

A Worthy Project

The publication of the *Concordia Cyclopedia* (pag gives every congregation in Synod an opportunity for nessing. There are some 7,600 public libraries in the and Canada. Each one of these institutions should a copy of the cyclopedia. A worthy project for each gregation would be to supply the library of its comm with a copy of the volume. Take up the suggestion at next voters' meeting!

ɔse Leaves

Tomorrow

Tomorrow." 'Tis such a common word. We use it daily reely. And yet what a significant word! So much hinges the proper use of that word. When I say: "Tomorrow going to church to worship; tomorrow we meet in Bible and Sunday school to study God's Word," I am using ord in its proper sense because I am doing what my r would have me do in getting ready and training for er service in His kingdom. Still what my "tomorrows" ɔe like for time and eternity depends upon how I use todays." "Today" is mine, "tomorrow" may not come. low significant, therefore, that we "work while it is . . . How many have ever said to themselves: "Today ain business in life is, first of all, to educate myself, to constant use of the means of grace which Christ has to my church (Sunday service, the Sacraments, the class, and all the other educational agencies of my egation), that I may "grow in grace and in the knowl- of the Lord Jesus Christ," grow to the full stature of tian manhood and womanhood. . . . And my next im- nt business in life is by word and example to help ate my fellow men so that they, too, may be led from ness to light and become followers of Christ and citizens s eternal kingdom. — Felix A. Rubbert, *North Dakota ct Edition.*

Bigness

is true that the Church, and the Lutheran Churches rt of the Christian Church, today is big business. The antly mounting figures in the statistical columns bear ut. America's boast is its capacity to produce. It is ts weakness, for often there is no good purpose back of is productiveness. Let it not be said of the Church, of all the Lutheran Church, that it has an insatiable for bigness without purpose. The kingdom of God in earts of men is the only worthy goal. — August L. Bang *theran Tidings.*

"Layman's Soliloquy"

aymen, priests of God, remember that the day is com- hen your pastor will be held to give an account of you e the Judgment of the Lord Jesus Christ. Be sure that ake it possible for Him to say of you: "Here is a faith- ul who stood by me and who made my ministry a e of great joy."

erhaps it would be good for our lay people to read nan's Soliloquy":

t dawned on me the other day that my pastor has stor, no human under-shepherd, to whom he can turn the days are dark. Like most church members I have my pastor when there was need, and he has never me. But who is his pastor? Who rushes to his side the load is heavier than he can bear alone? Is there mething within all of us which cries out for human thy and understanding? Is my pastor an exception y because he is my pastor? . . . I have a resolution , by God's help, I will not break. I am determined ny pastor shall know that I love him, that he shall not he sympathetic understanding that I can give. As nber of my church I will, in some way, be a shepherd's . I will stand at the side of the man who has no ." — Carl W. Berner, "The Glorious Position of the ian Layman."

What's the Answer?

Question: I know that there is only one way to be saved, namely, through faith in Christ. Do we not have two ways in our Lutheran Church when we add the Sacraments?

Answer: The Sacraments are not another way to heaven. We must get away from the idea that Holy Baptism and Communion are acts which we do for God to receive pardon and life. In reality they are acts of God for us, in which "He offers, conveys, and seals unto men the grace which Christ has merited." In both of them our merciful Savior brings the blessings of His atonement to us personally and individually. "He that believeth and is baptized shall be saved." "Given and shed for you for the remission of sins." The Sacraments benefit, not because of anything that we do, but because through faith we lay hold upon the grace Christ has earned for us. In the Sacraments the Holy Spirit creates and strengthens the faith through which we receive pardon.

Question: What is the purpose of Infant Baptism? Who originated it and when? Can Infant Baptism be proved from Scripture? Does Titus 3:5 pertain to Baptism with water?

Answer: (1) The purpose of Infant Baptism is to receive little children into the Kingdom of Grace by the new birth through water and the Spirit (John 3:5). (2) Christ instituted Baptism when He told His disciples to go and "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19, 20). Little children belong to "all nations"; therefore they are included in this command. (3) Infant Baptism can also be proved by Acts 2:38, 39, where the Apostle Peter says: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and unto *your children.*" (4) There can be no doubt that Titus 3:5 pertains to Baptism with water, here called the washing of regeneration and renewing of the Holy Ghost.

Question: Should new members coming to us from outside our fellowship be engaged as Sunday school teachers without further instruction? Does the Sunday school superintendent have the right to appoint them without the approval of the church or its board of education?

Answer: Teaching the little ones in Sunday school is serious business (Matt. 18:6). A Christian congregation must therefore make sure that every teacher is fit to teach and has an adequate knowledge of Bible truth. Hence all teachers must qualify, and those coming from other circles must give evidence of their doctrinal fitness. Since, however, Sunday school teachers do not have the same training as our Christian day school teachers, there ought to be regular Sunday school teachers' meetings, which all teachers are required to attend, and at which the Bible stories and all doctrinal matters are explained, preferably by the pastor or another qualified leader. As far as the appointment of teachers is concerned, it may be made by the superintendent, but only with the approval of the congregation or its board of education. In every case the church must have the assurance that in its Sunday school nothing but God's truth is taught (1 Peter 4:11a). O. E. S.

America's most widely telecast program...

THIS IS THE LIFE

Our Church's Answer to the Challenge of Television!

Telecasting the Word of Life...

This page reproduces scenes from a typical episode of our church's television program "This Is the Life." The title of this particular story is "The Light That Never Went Out." It will soon be released to the 245 stations now carrying the program. Notice how clearly and forcefully the central theme of the Christian message is brought out in this story. On the editorial page of this issue you will read of a special offering which is being gathered in all of our congregations in behalf of this popular project of our Church on Sunday, December 12.

1. Jack Marlow, a miner, has no use for the church. Good-naturedly, he rejects the frequent invitations of his wife, Millie, and his son, Tim.

2. Grampa Fisher, his daughter-in-law, Anna, and Millie Marlow conspire to persuade Jack Marlow to help paint the church basement.

3. Reluctantly, but again good-naturedly, Jack Marlow pitches in and helps paint the basement of the church. But he makes it clear, he's there "only to paint."

4. After several unsuccessful attempts to get her husband to read a tract entitled "Prepare to Meet Thy God," Millie puts the tract into her husband's lunch pail.

5. Without reading the tract, Jack puts it into his pocket. That afternoon there is an explosion in the mine, and Jack is pinned beneath heavy timbers.

6. Tim, who was with his father in the mine, emerges unharmed. Jack's fate is uncertain. Pastor Martin offers a brief prayer. A few hours later Jack is brought up—dead.

7. Clutched in the dead man's hand was the tract "Prepare to Meet Thy God." On the margins of the tract he had written Millie a farewell note, which is given to her by Pastor Martin.

8. After hearing his father's farewell message, Tim confides to the pastor: "I guess Dad never really had a light until just before he died—but now he's got a lamp that'll never go out."

JACK MARLOW'S FAREWELL MESSAGE

"Dearest Millie—I may not see you again. But if I don't, I thank God that He opened my eyes before I died . . . I read this folder over and over while I was lying here—and I *am* prepared to meet my God. I know now what you meant when you said Jesus died for me, and that because He did, my sins are all forgiven. I know where I am going . . . The light on my helmet is fading out, but tell Tim that for the first time in my life I have a real lamp..."

OLOGICAL CONFERENCES WITH EUROPEAN FREE CHURCHES

connection with the past sum- theological conferences in Europe Lutheran Witness, August 31, p. 14) two conferences were con- d particularly for the brethren in uropean Free Churches. The first eld at Oberursel, at the Seminary h is jointly operated by the Free ches in Germany. Present besides erman representatives were also rs from London, Paris, Finland, nark, and a Lutheran pastor from a. The essayists were Drs. Paul retscher and J. T. Mueller of our ouis Seminary, Profs. M. J. Nau- and the undersigned of our gfield Seminary, Superintendent in, Dr. M. Schulz, and Pastor rich Stallmann of the Free ches. In sharp distinction from conferences with theologians from *Landeskirchen* there was notable ony in doctrine, particularly also regard to the doctrine of the in- tion of the Scriptures.

the practical side the Free ches have knotty problems of ad- stration and integration, which can lved only with Christian patience the wisdom which the Holy Spirit grants to those who ask Him. The greatest practical difficulty seems to be to bring the saving Gospel to the secularized masses of people who are all theoretically members of the State Churches.

The second theological conference in which Free Churches in particular were concerned was held at Strasbourg, France, August 4—6. Present were the pastors of the Evangelical Lutheran Free Church of France and Belgium, a sizable number of pastors from the Lutheran *Landeskirche* in Alsace, and one theological professor from Paris. A cordial spirit prevailed throughout the discussions, although it was not possible to achieve complete unanimity with the State Church pastors in the doctrine of inspiration.

The Free Church in France, most of whose congregations are located in Alsace, and are predominantly German-speaking, suffered much in World War II, both from the actual ravages of war, which passed through the towns where our churches are located, and from the political confusion which results in wartime in a country which is always annexed by the victor, whether it be Germany or France.

Relatively new for this church is the work in French. It was carried on by Pastor Frederic Kreiss in Paris since about the year 1930. France proper offers mission possibilities not present in the same measure in Alsace. France proper has separation of church and state, while Alsace still maintains its *Landeskirche*. Work was therefore begun in the famous French cathedral city of Rouen by Pastor Jean Bricka. It has been hard, uphill work. However, God is giving us more laborers who are capable of working in the French language. A young Lutheran pastor of the Paris Synod, not affiliated with the Free Church, has joined the Free Church through successful colloquy. He will work somewhere in France. Several former Catholic priests are negotiating with our brethren in the hope of becoming Lutheran pastors. Furthermore, our brethren are trying to found a theological seminary of their own in Paris. All these things are connected with great difficulties, and our brethren in France are in urgent need of our fervent prayers for God's blessings upon their labors.

German was the official language at the conference in Strasbourg, but all the lectures were translated into fluent French by Pres. F. Kreiss of the Evangelical Lutheran Free Church in France.

Both conferences were attended by the Rev. Alfred Trinklein, official representative of our Synod's Board for European Affairs.

Fred Kramer

NEWS

ion Lutheran Church, Akron, where Dr. Ottomar Krueger has pastor since 1945 and is now as- d by his son Karl, marked its cen- al on August 6.

1836 John Heintze invited Ger- residents of Akron to meet in his e for worship on Sunday mornings. Lutherans and Reformed people hiped together and in 1840 organ- under the name of "The Evangelical estant Congregation." Their stone e of worship they called "St. Paul's ch." In 1852 the Lutherans with- under the leadership of Pastor Jacob Buehl of the Ohio Synod e Lutheran Church. This group ucted its services in a Baptist ch and later on the third floor of Clarendon Hotel.

n August 6, 1854, Zion Lutheran ch was organized. Two years later congregation purchased hymnals the Missouri Synod, the first re- d contact with our church body. r Buehl also taught school in his ence and later in a small school ing. In 1864 he accepted a call assillon, Ohio.

nder the second pastor, the Rev. heodore Gotsch, 1864—1872, the egation erected a parsonage for in 1869 joined the Central District of the Missouri Synod, and called F. Hassfurther of Fort Wayne to relieve Pastor Gotsch of teaching school.

The third pastor, the Rev. Wm. Lothmann, served Zion from 1872 to 1926. During his half century of service to the congregation the present church was dedicated in 1877; the school in 1889; the "new parsonage," which is now the office building and nursery, and the addition to the school in 1915. Pastor Lothmann preached regularly also at Kent, Ohio, to lay the foundation for a mission there. After 60 years in the ministry, he retired in 1926. Five years later he died.

PONGRACZ PHOTO

Zion Lutheran Church, Akron, Ohio

His assistants were Pastor Theo. Huegli, called in 1891, and followed by the Revs. Julius Nickel and Wm. Single, who founded Redeemer Church in Cuyahoga Falls. The first assistant pastor was C. W. Spiegel, now a professor at Springfield, Ill. Under him the Sunday school flourished. He and his associate pastor, the Rev. Ernest Noack, traveled to Canton, Ohio, to preach. In 1930 Pastor Spiegel was called to St. Paul's in Cleveland, and Pastor Noack received the assistance of the Rev. Emanuel Malkow. Pastor Noack's special contribution was the Junior Church for children between the ages of three and five, who worship in the Junior Church while their parents are in "the big church."

In 1941 Pastor Melvin Hering succeeded Pastor Malkow but left in 1944. In 1945 Pastor Noack went into the field of institutional mission work in Cleveland.

Zion is now a downtown church, a block off Main St. The congregation has 1,600 communicant members, 2,200 souls. The school, at the rear of the church, has an enrollment of 260 chil-

dren. E. Ebert, principal, heads a staff of seven teachers. Each Sunday the church has three services: two in English and one in German, which draws a growing attendance of refugees and displaced persons who have come to Akron in the last years. The large Adult Bible Class meets in the church. Zion has undertaken a building project of $350,000 for an educational and recreational building for school, kindergarten, nursery, Sunday school, offices, and social activities.

Parents of Roman Catholic children in Lower Saxony held a one-day "school strike" to protest against a law passed by the state legislature to abolish state-subsidized denominational schools. The new law, sponsored by the Social Democratic government of Lower Saxony, provides for the conversion into interdenominational schools of more than 2,000 Catholic and Protestant schools.

Bishop Joseph Godehard Machens of Hildesheim, in a pastoral letter, assured Catholic parents that Catholic leaders are working to have the law repealed. He stressed that the law compels parents to send their children to schools which the parents reject for reasons of faith and conscience, thus violating religious freedom and depriving parents of their natural rights.

The Walther League has announced that it will conduct a tour to Guatemala. The tour will leave New Orleans by airplane on February 5. In Guatemala the party will meet with members of the Lutheran Church, visit the Lutheran Medical Mission, and see points of historic and scenic interest. From Guatemala the tour will visit Salvador; Managua, Nicaragua; and Balboa, Panama, where the party will tour by limousine Panama City and the Pacific side of the Canal Zone. The party will return to New Orleans on February 18.

For further information, write: W. F. Weiherman, the Walther League, 875 N. Dearborn St., Chicago 10, Ill. The tour will offer Lutherans in the U. S. and Canada an excellent opportunity to become better acquainted with the church's missionary work in the countries on the itinerary.

John D. Schroeder was pastor of Zion Church near St. Libory, Nebr., when the congregation celebrated its 25th anniversary in 1899. Little did he realize then that he would be the guest preacher at the 50th anniversary of the church in 1924, its 75th in 1949, and its 80th on October 17, 1954.

John D. Schroeder

On September 11, 1892, Dr. Schroeder was ordained and commissioned as "missionary to the Northwest" at Norfolk, Nebr. He began his pioneer missionary work in northwestern Nebraska, Wyoming, and the Black Hills region of South Dakota shortly after the Sioux uprising under Sitting Bull had been quelled.

After an eight-year pastorate near St. Libory and a 45-year ministry at Grafton, Wis., he retired from the parish ministry in 1948 and moved to Milwaukee, where he is still active as a supply pastor.

On October 3, Dr. and Mrs. Sc... der observed their 60th wedding ... versary with their six children. ... od's statistician, the Rev. A... Schroeder, is a son of the couple.

Lutherans in London comm... rated the Reformation at 7:30 on ... ber 30 when the public was invit... hear a lecture by Prof. E. G... Rupp on "Luther and the New R... mation," at Luther-Tyndale Ch...

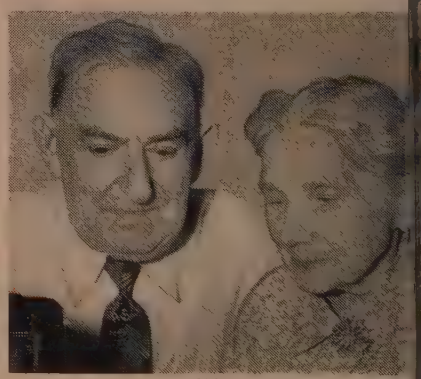
Latvian, Estonian, and Polish ... sang. The choir of Luther-Ty... Church presented Bach's Reform... Cantata No. 80.

On October 21, Professor Ru... Methodist, who is a Luther sc... and lecturer at Cambridge Unive... in a broadcast over BBC's ... Service discussed the film "M... Luther," which was recently rel... in Britain.

On October 17 the Lutheran ... program "This Is the Life" bega... second year of telecasting ove... stations in the British Isles.

Trinity Church, Cleveland, the... Richard P. Meibohm, pastor, on ... 26 observed a "Marriage Sunda... honor 12 couples in the congreg... who were married 40 years or l...

Special tribute was paid to M... Mrs. Fred Theis, who celebrated ...



CLEVELAND PLAIN DEALER

Mr. and Mrs. Fred Theis

69th wedding anniversary on Jun... Mrs. Theis, a lifelong member o... congregation, was born on March ... 1863, Good Friday, and baptized ... Easter Sunday of that year by the ... J. C. W. Lindemann, the first past... Trinity. The Rev. J. H. Niemann, ... third pastor, performed the wed... ceremony for the Theises. Mrs. ... Lange, who was maid of honor, is ... an active member of Trinity. Mr. ... Mrs. Theis are now both confine... wheel chairs. Mr. Theis had bee... upholsterer. Mrs. Theis was the fo... Elizabeth Fortlage. Their one daug... and two sons live in Cleveland and ... members of the Missouri Synod.

Other couples in the congrega... who have been married for a ... century or longer are Mr. and ... Frederick C. Dress, Sr., 56 years, ... Mr. and Mrs. Louis Beck, 50 years...

O. A. Dorn, general manager of Concordia Publishing House, St. Louis, and Paul Struessel, head of the stock and shipping departments, survey copies of the new *Lutheran Cyclopedia*. Pre-publication sales on the giant 1,160-page reference book set an all-time record for the 85-year-old firm; 17,000 were ordered before the close of a special price offer on September 30. It is also the first time in the history of Concordia that a book has been promoted with the co-operation of all major Lutheran publishers in the country. A total of seven houses, representing most of the Lutheran synodical organizations, are distributing the *Cyclopedia*. The price is set at $7.50.

e Christian Education Company ighland, Ill., publishers of *The tian Parent* and *My Chum*, has added to its staff Edgar Fritz, president of the International Walther League. Formerly employed as manager of a Sears Roebuck Farm Store in Alton, Ill., he will devote full time in his position to business management and editorial work for the publication company.

ar Fritz

e was editor of *Lutherannews*, ish paper in Alton; member of oard of Directors of Wheat Ridge dation; and member of Synod's Study Council.

e and his wife are the parents of children: Donald, 13; Marilyn, 9; Elizabeth, 3.

lethodist Church of St. Charles, Ill., and age (right) were an outright gift to St. Mark's Lutheran Church

rst Methodist Church of Saint es, Ill., dedicated in September $1,250,000 edifice, the gift of Col. rd J. Baker of St. Charles, 86-old philanthropist. The Methodoted to make an outright gift of ongregation's former church and nage, a plant valued at $85,000, neighboring St. Mark's Lutheran h of the Missouri Synod. "It was gnanimous act on the part of el Baker and the Methodist n," the Rev. Wilbur W. Zielke of rk's said. "We deeply appreciate isplay of Christian love."

e Lutherans will sell their presarsonage and frame structure at n and Walnut and use the pro- to renovate the new property, Zielke reported. St. Mark's will into the vacated Methodist n at Fifth and Walnut as soon l problems are settled.

e Methodists will retain their 10-frame parsonage until a new one ained for their pastor, the Rev. D. Bayly.

onel Baker gave to the Methodgregation, in addition to the new , a $225,000 trust fund to keep nt in good repair.

Eire (Ireland) will have its first full-time Lutheran pastor in 80 years, the Lutheran World Federation reported. The Rev. Hans-Dietrich Mittorp, 45, of Paderborn, Westphalia, Germany, has accepted a call issued by the Lutheran Council of Great Britain and Ireland to serve in Dublin.

A Lutheran congregation which had been active in Eire for several centuries was dissolved about 80 years ago. One of the first tasks of the pastor will be to organize the reconstruction of the ancient but completely destroyed Abdinghof Church.

Junior Confirmation Class, 1954, Zion Church, Hardwick, Minn.

The harvest in the rural church is exemplified in Zion Church, Hardwick, Rock County, Minn., a town of few more than 300 in population. The congregation, which on January 1, 1954, numbered 476 souls of whom 306 were communicants, receives its support from a large farm area and population.

Members of the Junior Confirmation Class of 1954 are: Orrin Anderson, Steven Carlson, Lee Allen Claussen, Larry Hemme, Ronald Hemme, Ronald Kindt, Elmer, Harold, and Vernon Kortleever, Donald Lafrenz, Carrol Licht, Lotta Matthiesen, Wesley Pierson, Lowell Raschke, Carol Rohlck, Dale Strassburg, Judy Stuckenbroker.

In the Adult Class for 1954, twelve took the regular instruction course. Thirteen who came for a group of special meetings were persons with transfers, releases from other churches, and reclamations. Members of the Adult Class are: George Christiansen, Mrs. Esther Christiansen, Mr. and Mrs. Gerritt Doppenberg, Mr. and Mrs. Arend Doppenberg, Mrs. Elsie Devinney, Mr. and Mrs. Vernon Hansen, Mrs. Leo Lass, Roger and Bette Lass, Mr. and Mrs. Clint. Hemme, Mr. and Mrs. Elvin Lorenzen, Mr. and Mrs. Helmuth Luehman, Mr. and Mrs. Fred Holling, Bill Holling, Mr. and Mrs. J. F. Stuckenbroker, Mrs. Henry Lafrenz, and Mrs. Vincent Oye.

Since 1947 the congregation has had a resident pastor. Previous to that time, pastors from other cities served the church in Hardwick. The present pastor, the Rev. G. J. C. Gerike came to Zion Church in September, 1953.

Zion's Adult Confirmation Group, 1954, the Rev. G. J. C. Gerike, Pastor

"Through the missionary work of the members, each year since 1947 an adult group has been received into membership. Another rural parish in a slightly larger town was served by the undersigned," writes Pastor Gerike, "with the same situation prevailing: a membership class every year, sometimes two. In five years more adult baptisms than in 10 previous years. Let's not make the mistake of bypassing the rural areas! There is mission work waiting!"

At the fourth triennial conference of District Archivists and Historians, which met at Concordia Historical Institute, St. Louis, October 12 and 13, the Rev. E. L. Roschke, former President of the Western District, in an essay on "The Position of the District Archives in the Administration of the District," presented a series of guidelines for District archivists.

According to these guidelines, which the conference adopted, the archivist is to gather all materials of historical value to the District, work in close cooperation with the District officials, and make the findings available.

Other speakers were the Rev. Theo. Teyler, Peoria, Ill., who stressed the mutual co-operation necessary between the District's archives and the public relations department; Elmer Kraemer, editor of the *Lutheran Layman*, who spoke on "The Printed Page, Advertising and Displays of the District Archives"; the Rev. A. R. Suelflow, Director of the Institute, who read a paper on "What Is Church History, Its Function?"; Dr. Herman Harms, First Vice-President of Synod, who conducted the opening devotions; President A. O. Fuerbringer of Concordia Seminary, St. Louis; and the Rev. Paul F. Harre, Nashville, Ill.

Prof. E. G. R. Siebert of Concordia College, St. Paul, chairman of the conference; the Rev. Roland W. Goetsch, secretary; and Pastor Suelflow comprise the steering committee until the conference reconvenes in 1957.

Miss Susie Pickle, a member of Nazareth Church, Hopewell, Va., where the Rev. Frank G. Koehler is pastor, has borne the entire cost of the bulletin for the congregation for 15 years.

MISSIONARY AND MRS. ROBERT W. MEYER and their children, Robert, 8; Gudrun, 4; and Gretchen, 2, sailed from New York on October 22 for Africa. The Meyers will reside in Obot Idim, Uyo, in the Nigerian province of Calabar, West Africa, where Mr. Meyer will teach in the mission school of the Nigerian Lutheran Church. The school has an enrollment of 100, selected from approximately 70,000 pupils taught by Lutheran missionaries in a 60-mile radius of the village.

Missionary Meyer is the son of Mrs. Emma Meyer, Balaton, Minn., and his wife, Marjorie, is the daughter of the Rev. and Mrs. Victor F. Larson, Kenyon, Minn.

Mr. Meyer received a Bachelor's degree from Valparaiso U. and a Master's degree from Purdue. He majored in biology. He taught for six years. "The idea of missionary work hit me while I was in Japan in 1945," he said. He was a trombonist in the 81st Infantry division band in the Western Pacific, 1942—1945.

The Nigerian Lutheran Church is supported by Lutheran churches of the Synodical Conference in North America.

DEATHS

Prof. E. J. Saleska, Director of Pritzlaff Memorial Library, Concordia Seminary, St. Louis, died of a heart attack November 6, 1954.

Hubert G. Brueggemann (July 28, 1911, Milwaukee, Wis., to August 2, 1954, Milwaukee), son of Hugo G. and Lydia Froemming Brueggemann; graduated, Concordia College, Milwaukee, 1931, and Concordia Seminary, St. Louis, 1935.

For one and a half years he was secretary to the Lutheran Radio Church Service, conducting the Sunday morning services on WTMJ, Milwaukee. He was pastor of Hales Corners Lutheran Church, Wisconsin, 1936—1940, and of Mount Olive Church, Milwaukee, from 1940 until his death. For two seasons he was a summer speaker on the Lutheran Hour. He also broadcast over WEMP the Sunday services of Mount Olive Church as well as daily devotions.

He was chairman of the South Wisconsin District Pastoral Conference, chairman of the District's Board for Parish Education, counselor to the National Lutheran Women's Missionary League, and member of the Lutheran High School Board.

In 1937 he married Ruby Froemming, who with three sons and a daughter: David, Joan, Daniel, and John, and the pastor's mother, survives him.

Funeral services were conducted in Mount Olive Church, August 5. The Rev. Wm. T. Eggers preached, and the undersigned officiated. Burial was in Graceland Cemetery. ROBERT A. HOBUS

BOOK REVIEWS

The Mystery of Christmas. 75 cents each plus 25 cents for packing and handling. Special price: 4 for $3.00.

Concordia Publishing House has imported from Europe this specially designed calendar to lead children into the true meaning of the Advent and Christmas seasons. The calendar contains 40 little doors, one for each day between Advent Sunday (November 28) and Epiphany (January 6). The doors open to a colored picture to delight children, and an accompanying sheet explains the Bible references for each scene. A gift to help children enjoy the beautiful season.

Christmas. Randolph E. Haugan, Editor. Augsburg Publishing House, Minneapolis. 68 pages. Price: paper, $1.25; cloth, $2.50.

Volume 24 of this American Annual of Christmas Literature and Art is colorfully illustrated and printed. Because the annual presents the story of the Christmas Gospel, Christmas articles, stories, poetry, music, and art, it is a beautiful gift to give and to receive. Contributors from the Missouri Synod include Dr. A. R. Kretzmann and Gertrude Doederlein.

Concordia ExamPaks

One of the most difficult problems of any choir director is the selection of appropriate music for each Sunday of the year. To help choir directors solve this problem, Concordia Publishing House prepares ExamPaks, twice yearly. These packages contain 25 new anthems from all publishers for specific Sundays and seasons. The current ExamPaks contain a wide variety of music for Reformation, Thanksgiving, Advent, Christmas, Epiphany, and many of a general nature.

ExamPaks are prepared for mixed choirs, SAB choirs, treble choirs, and Junior, or children's choirs. They may be ordered on approval for a period of 15 days. For complete information address E. W. Klammer, Manager, The Music Dept., Concordia Publishing House, Saint Louis 18, Mo. WALTER WISMAR

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Lassanske, Paul, St. John, Bayonne, N. J., by Arlo M. Mueller, Oct. 17.

Lehenbauer, Osmar, Concordia, Fort Wayne, Ind., by Walter Klausing, Sept. 12.

Ordained and Commissioned:

Pankratz, Adolph W., North Highland Mission, North Sacramento, Calif., by Martin Schabacker, Jr., Oct. 10.

PASTORS

Installed:

Bauer, Frank, Wollaston Church, Wollaston, Mass., by Arthur H. Block, Oct. 3.

Brauer, Harold H., Redeemer, Green Bay, Wis., by D. C. Schulz, Oct. 17.

Geffert, Melvin R., Trinity, Sheldon; Zion, Gilman, Wis., by E. M. Kuerschner, Oct. 17.

Gruell, Herman F., in the Town Newton-Budsin parish, Wis., by C. J. S. Wachholz, Oct. 24.

Hartner, Henry G., as Executive Secretary of the California and Nevada District in St. Paul, Susanville, Oct. 12; Redeemer, Redwood City, Calif., Oct. 13, by Pres. Arthur C. Nitz.

Hofius, Walter, St. Paul, Fillmore; Perry, N. Y., by Elmer Krentz, Oct. 24

Kupke, Harold G., as teacher in Luther School, Los Angeles, Calif., by R. E. Oct. 17.

Lautenschlaeger, A. D., as teacher in L High School, Los Angeles, Calif., by Schulz, Oct. 17.

Light, Gordon H., St. John, Houghton Mount Hope, Grayling, Mich., by J. G Oct. 17.

Lindenmyr, F. August, First Lutheran, Nebr.; Christ, Oconto, Nebr., by Schmidt, Oct. 10.

Loesch, David, Immanuel, Waverly, Mo. J. Kleindienst, Oct. 17.

Mahnke, Edward J., as chaplain of L Hospital, St. Louis, Mo., in Mount Church, St. Louis, Mo., by H. E. Oct. 13.

Mehl, Lambert J., as president of St. Paul lege, Concordia, Mo., in St. Paul Concordia, Mo., by Pres. T. A. We Oct. 10.

Nuelken, E. W., Redemption, Battle Mich., by H. M. Heidenreich, Oct. 24.

Rathjen, C. A., St. John, Ord; St. John, B Nebr., by A. F. Otto, Aug. 22.

Rozak, John, Jerusalem, Collinsville, Albert J. Weber, Oct. 17.

Rubke, Walther, as professor at Californi cordia College, in Redeemer Church land, Calif., by O. H. Reinboth, Oct. 17

Wild, William, Emmaus, Ridgewood, Br N. Y., by F. W. Feinsinger, Sept. 26.

Zetzer, Theodore, Our Savior, Beulah, (additional charge), by E. A. Hessler,

TEACHERS

Fiechtner, Cand. Allen, Zion, Kearney, by E. O. Potratz, Aug. 8.

Gehrke, Hugo, Redeemer, Oakland, Ca Professor at California Concordia Coll O. H. Reinboth, Oct. 17.

Meyer, Robert W., missionary-teacher Synodical Conference to serve in N West Africa, in St. James, Lafayette, I Theodore Walther, Oct. 10.

Nielsen, Cand. George, Our Redeemer, H Tex., by G. W. Fickenscher, Aug. 29.

Odean, Walter H., Emmanuel, Aurora, A. E. Richert, Oct. 24.

Ott, Cand. Ralph, Trinity, Evansville, In W. C. Brauer, Sept. 12.

Schubkegel, Cand. Alfred, Zion, Harveste by Frederic Niedner, Aug. 29.

Winscher, Cand. Robert, Immanuel, St. C Mo., by Frederic Niedner, Sept. 5.

Yunghans, Ernest E., Emanuel, near Wayne, Ind., by Otto A. I. Mueller, S

Official Notice

Rev. Ernest G. Mueller, Sudbury, O has been appointed Visitor of the Ottaw cuit in place of Rev. Theo. Schulze wh cepted a call in another circuit. — WALT RATHKE, *President,* Ontario District.

Changes of Address

Pastors:

Bach, J. Einar, 220 N. Second St., Grangeville, Idaho

Bangert, Norman J., 45-104 Mahalani Kaneohe, Hawaii

Beck, Martin, R. 3, Fergus Falls, Minn.

Brauer, Harold, 1015 Shawano Ave., Green Bay, Wis.

Bringewatt, Ralph, Box 120, Chiayi, Fo

Choitz, Prof. John F., 1110 Bonnie Bra River Forest, Ill.

Clausing, Arthur, 17 Fenway St., Stamford, Conn.

Derwig, George C., R. 1, Stony Plain, Alta., Can.

Dicke, Harold F., 2114 S. 29th St., Milwaukee, Wis.

Ernstmeyer, Chaplain M. S., *USS Prin* (CVS 37), Fleet Post Office, San Francisco, Calif.

Foust, Paul J., 605 S. Superior St., Albion, Mich.

Geistfeld, Emil E., 609 W. 13th Ave., Escondido, Calif.

Gerken, August, *em.*, R. 2, Marysville,

Gerken, Philip, 2505 South Side Blvd., Jacksonville, Fla.

Giese, Elmer F., 1827 Bussing Ave., New York 66, N. Y.

Gramlich, W. A., 7261 Gaines Rd., Cincinnati 31, Ohio

Grimm, Chaplain Herman J. C., 530th Aid Defense Group, Geiger Field, Wash.

Gruell, Herman F., R. 2, Neshkoro, Wis.

Harms, F. Theo., *c. r. m.*, 5824 Hodiam St. Louis 21, Mo.

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nton, La.
pel, Ernest F., *em.*, 302 First St., N. W.,
mpton, Iowa
ndorf, Paul A., Jr., 590 Second St.,
x 726, Encinitas, Calif.
is, Walter, R. 1, Box 165, Fillmore, N. Y.
nann, Eldred, R. 1, Forest Green, Mo.
psen, Julius G., 1015 W. Ninth,
peka, Kans.
e, Palmer L., Sr., 6009 Jamieson,
Louis 9, Mo.
rrow, W. C., 8425 W. Center St.,
lwaukee 11, Wis.
er, C. E., Star Route 2, La Mesa, Tex.
n, William H., 3705 Longfellow,
attsville, Md.
ger, Arlo, General Delivery, Jupiter, Fla.
tow, W. J., *em.*, Box 99, Fallbrook, Calif.
t, Gordon H., W. Houghton Lake Dr.,
oughton Lake, Mich.
enmyr, F. Aug., Star Route,
xington, Nebr.
nann, Paul, 20 Aldridge Rd.,
appaqua, N. Y.
ky, Prof. E. A., 1945 Lincoln,
Paul 5, Minn.
er, Kenneth, 1129 Front St.,
uth Weymouth, Mass.
tky, R., *em.*, 5636 S. 42d St.,
lwaukee 15, Wis.
hias, Clarence H., 106 Boyd,
n Wert, Ohio
er, Walter E., 207 S. Walsh, Garrett, Ind.

Moldenhauer, A., 88 Queen St.,
Kirkland Lake, Ont., Can.
Nack, Richard, 1507½ W. Irving,
Pasco, Wash.
Nau, Louis Y., Box 16, Baguio City, P. I.
Nelson, Richard A., Box 184, Britton, S. Dak.
Neuberger, Harold A., 7500 W. Melvina Ave.,
Milwaukee 16, Wis.
Offerman, Theodore H., R. 1, Hepler, Kans.
Petrich, Chaplain William H., 42d Bomb
Wing H, Loring Air Force Base,
Limestone, Maine
Priesz, Paul A., Dunnell, Minn.
Schaefer, G. H., Terril, Iowa
Schlessmann, Philip, 2403 Orange,
Sanford, Fla.
Schmidt, Chaplain Carl T., 3535th Obs. Tng.
Wing, Box 32, Mather A. F. B., Calif.
Schmidt, Robert A., 624 E. Blackford,
Evansville 13, Ind.
Schuldt, W. B., 14 Queens Dr.,
Buffalo 25, N. Y.
Schulze, Theodore A., c/o Christ Lutheran
Church, Geneva and Junkin St.,
St. Catharines, Ont., Can.
Stevens, Chaplain Leland R.,
Officers Section 575 Air DEF GP,
Selfridge AFB, Mich.
Strackbein, Lee, Wapenamanda, D. W. H.,
via Lae, New Guinea
Stuckmeyer, Richard C., 1426 N. Long Ave.,
Chicago 51, Ill.
Twenhafel, A. G., 1127 Putnam, Alton, Ill.
Ude, Chaplain Willis P.,
c/o Mr. Paul A. Ude, Deshler, Nebr.
Umbach, Prof. Herbert H., 1005 Institute St.,
Valparaiso, Ind.
Vatthauer, H., *em.*, 116 S. Farnham St.,
Galesburg, Ill.
Vogel, Chaplain Herbert P.,
4115 Indiana Hills, Fort Wayne, Ind.
Wangerin, Walter, Concordia College,
7128 Ada Blvd., Edmonton, Alta., Can.
Wilhelms, Henry H., R. 1, Box 836,
Dorsett Rd., Maryland Heights, Mo.
Westcott, Edward A., Jr., 1512 E. Morrell St.,
Streator, Ill.
Wilkening, Arnold W., Van Horne, Iowa
Winter, Lamar S., Auburn, Iowa
Zellmer, N. W., *c. r. m.*, Box 508,
East Tawas, Mich.

Teachers:

Brottmiller, Grayson, 1011 Fifth Ave.,
Sterling, Ill.
Dammann, Dean, 709 E. 16th St.,
Houston 8, Tex.
Doering, Willard E., 6310 Weston,
Houston 21, Tex.
Gibeson, Richard E., Higginsville, Mo.
Hake, James M., 1111A St. Mary's Blvd.,
Jefferson City, Mo.
Hitzemann, E. W., 1800 S. Raymond St.,
Bay City, Mich.
Jacobs, Orville K., 921 State St.,
Saginaw, Mich.
Klammer, Gerhardt F., 4652 Frankfort,
Affton 23, Mo.
Koepsell, Arnold E., 4410 Shoal Creek Blvd.,
Austin 21, Tex.
Kuehnert, Prof. Theodore, 425 Maple,
Oak Park, Ill.
Niles, Norman C., First Lutheran Church,
9123 E. Broadway, Temple City, Calif.
Nitschke, A. H., 900 Third St., Merrill, Wis.
Wilbert, Warren N., 348 N. Second,
Seward, Nebr.

How are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$8,100,000	JAN.	$ ——
7,425,000	DEC.	——
6,750,000	NOV.	——
6,075,000	OCT.	4,099,832.74
5,400,000	SEPT.	3,351,661.46
4,725,000	AUG.	2,917,556.20
4,050,000	JULY	2,528,478.56
3,375,000	JUNE	2,023,455.59
2,700,000	MAY	1,660,097.67
2,025,000	APRIL	1,119,105.26
1,350,000	MARCH	628,887.17
675,000	FEB.	299,975.12

DISTRICT

Alberta and British Columbia	$ 11,013.37
Atlantic	94,937.47
California and Nevada	42,734.61
Central	389,415.26
Central Illinois	156,657.39
Colorado	26,176.23
Eastern	102,354.75
English	239,150.38
Florida-Georgia	11,669.43
Iowa East	100,000.00
Iowa West	192,103.85
Kansas	109,628.62
Manitoba and Saskatchewan	7,216.73
Michigan	402,583.56
Minnesota	345,474.34
Montana	15,054.14
North Dakota	55,044.66
North Wisconsin	171,340.37
Northern Illinois	325,423.49
Northern Nebraska	90,000.00
Northwest	79,023.17
Oklahoma	27,261.04
Ontario	27,000.00
South Dakota	49,994.90
South Wisconsin	240,446.16
Southeastern	68,073.61
Southern	10,232.04
Southern California	53,325.99
Southern Illinois	81,395.70
Southern Nebraska	120,407.75
Texas	61,341.23
Western	321,388.06
TOTAL FROM DISTRICTS, Feb. 1 to Oct. 31, 1954	$4,027,868.30

OPERATING STATEMENT

	1953	1954
Requirements, Feb. 1 to Oct. 31	$4,875,000.00	$6,075,000.00
Receipts, Feb. 1 to Oct. 31	3,380,387.51	4,099,832.74
DEFICIT	$1,494,612.49	$1,975,167.26

Chas. E. Groerich, Assistant Treasurer

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